SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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The Principles of Nature.

THE HARMONIES.

[illegible] 1853

There is an accountable tendency throughout all phases of nature's sublime economy to a just equilibrium. All things are, and ever will be, in harmony with one another, in at least a general sense. The divine living is the foundation of the entire frame by which all the multifarious communications—mentally in first and actually in second stages to which it is our province to think and act, has another permitted impossibility even, of a society of angelic harmonies, the nearest approach to a desert of partisans of perils and foul unmanned where the dark frames of crime and misery are burning in every minute, and where a moral leprosy is consuming each earth and rolling every pulse onward, not to mention a society that merged in a sea of gush into the beautiful region of the peace-kingdom, where the people of Christ live the souls of love, the song of gladness, where the expanded soul longs out to play in the mellow light of a divine sympathy, where hearts made free, single, and conquered, and triumphed over sin and death, and live daily at the banquet of the pure made perfect.

The mighty earthquake which rocks the solid earth and fills with consternation the inhabitants thereof, is but a result in harmony with the mighty impulse which, perhaps for ages, has slumbered down deep in the bowels of the earth, whose harmony have become too weak for utterance. The periodic waves which mark the tumult of the globe we inhabit, and the predominant spheres which roll on in silent majesty in the midst of the firmament, are but the sounds of a harmony and an unison in their tendency toward a most perfect balance. The powerful mariner-soul that rests in number months over the bosom of the earth like a thousand mill and winds its drenching into and rolling half on man and beasts—whose awful breath swamps over mountain, and valley, and prairie—over the vintage of the present and the palace of the kings—over the modest, peaceful hamlet and the metropolis city where commerce and ambition have created their costly temples—all this is but a result in harmony with its cause, nature.

And when we look back upon the world of humanity, and see it as the following harmony—[illegible] the one and suffer—[illegible] promises and its wrongs—its pride and its humanity—its strange alternations of wind and weather—its hopes and fears—its love and hate—its humility and arrogance—its pride and meekness—its glory and shame—we feel we but the fulfilment of the prophecy made by the rude shepherds, the romance-minstrels of the strain of which physical science gave the prelude long ago.

On man of nature. The history of nations is but a [illegible] of wonderful changes. To day we may say, in [illegible] the conditions of the world's peace-commission, "peace on earth, good will to men." Today we may see spring up works of genius through national patronage, both of the Old World and the New. To-morrow on the pride and beauty of her architecture, to Gothic in her glory, to Theban in her grandeur, to Tadmor, whose Temple of the Sun has been the marvel of all succeeding ages, to Rome, dressed from through the Middle Ages to the present.

Time is her strength. Tadmor in her commerce. Thebes in her grandeur, Carthage in her glory, Greece in her pride and Macedon and Persia, and in Egypt, and a host of like characters, have passed away. The shrill wind whistles through the crumbling shafts of the Temple of the Sun. Travellers would find a pleasant of Palmyra no better today. A Greek and a Roman ruins would perhaps be all be worth mind.

The tramp of hoofs over the bombs of commerce, the ring of the hammer, the marshaled legions, the triumphal pageantries where are they all? Having ends and having entire simple ends, mutual reverses in the chamber of the [illegible] and creating outposts spot their reason on the pedestal of the future. A vast magnificent, overlook all over with the shrine of greatness and fully the tickled imagination which touch of human frailty and the abomination of pomp, [illegible] which mark the progress of the race in manhood. May we prate to the lessons? All these constitutions and institutions whether a mother, mind, or morals, are all [illegible] in harmony with nature, imperfectly developed it may be.

Nature is ever one in herself. In her right hand, under God, she grasps the empire of omnipotence. Nature is the mighty expression of the Deity upon mental, moral, and animal. There is a nothing all over in nature of gold and of fire, blazing the universe at midnight, legible to all who will study the language, and beautifully prophetic of the morning of that better time—that more perfect manhood—that beauty era, of which poets have sung, wise men prophesied, and the world good men have labored. Moderate? but now we in the fine frames of the future something of that millennial paradise. The chirp of birds, the hum of bees, the music of the elements, the look of confidence, and the blending of the pure, human affections. The Shylock of commerce, armed with his knife and scales, with his deep-lined, cadaverous face, and hatred jaws, shall find no entrance into the vestibule of that temple of harmony and peace.

To be in harmony. While there are wicked men there will be wicked institutions, prostituted marriage, licentious homes, prowling slumber, and earthquakes, and war, and a thousand discords to fill up the measure of an imperfectly developed nature. What I desire chiefly to get at, is the fact of a law of harmony, of a positive law, so to speak, which begins to work far back in the many labyrinths of the world's subway, where time was young and boundless, and which law will continue in operation when the abysses of ages shall have passed the Pyramids in powder, and the oceans wafted their debris to the ends of the earth. It is as eternal as the progression of the human spirit, and will never cease its work till the facts shall merge into the subject.

I have called this law a principle law, but it is not only a law of positive development, but a law of destruction or demolition. I have hinted that in a general sense all things are in accordance with the law of harmony, but in a particular sense they might not be so considered. We can present no ten thousand forms of beauty fading and dilling from our vision. See the beauteous rose, which but a few hours ago flowered in the gentle breeze, and mingled with the same its vernal life, now withered and falling to the earth, to be for gotten. But this law of destruction is but a law subordinate to the law of harmony and order, which, in the progress of time, will work out the problem of change. The law of compensative harmony is that law which, from the beginning of things, looked forward, high above all speculations and catastrophes and sentiments, to that great, far-off, step-unless end which shall bring in the great terminus of an infinite series.

The law of chemical affinity is to the grosser elements what the law of love is to the affections of morals. In obedience to this law of affinity, substances which for ages, perhaps, coheres with a tenacity which put at defiance mechanical agencies to sunder them, have yielded in an instant of time when many congenial elements are brought within their sphere, and dissolved that long-maintained relationship, to come into new associations and the performance of new functions. It will be observed, moreover, that elements separate, not because of any repulsion to existing relations, but by the pressure of more congenial ones.

The same law which governs the material world in its details also governs the mind in a general way, and while each mind, in obedience to its innovative laws, arranges itself into some form of worldliness, and shadows that arrangement for stronger affinities, and then molds the crude atoms in form and order, the same law holds sway over the vast laboratory of this world of ours to the completion of the great temple of our God, at whose shrines will be thankful, joyous hearts and sparkling eyes, where the rapturous strains from the lips of ransomed redeemed shall mingle with earth, and sea, and sky, while the tones of angels shall contribute to swell each note, and the deep bass of the rolling spheres fill up the measure of symphonies yet.

I have said that all things were arranged with such other. There would be no harmony in this arrangement, considering man and the universe in the aggregate, which would place him in his imperfectly developed state, where paradisal attractions was his only guide. The blind impulses of youth and inexperience need the guidance of maturer years and mature judgment. Ferocious tigers and devouring wolves must not be let loose to prey upon the sheep-fold. Heavenly odorous with decorations of damask and of gold, must not be let as tenements to swine, nor the Holy of Holies profaned by the [illegible] of serpents and the vipers of demons.

This law of harmony will, I apprehend, develop ultimate results, which will be the establishing of a condition upon this earth adapted to the highest development in man, and all conditions of whatever kind either by delugs or earthquakes, or the more gentle changes, are all the necessary incidents to this great consummation. The progress of the earth and man and ever will keep pace with each other. All that we can pass to conceive is that this world of ours is but imperfectly matured, and from its immaterialize tendencies we have reason to hope and expect that at some future day its deserts will blossom, and its waste places be filled with the song of the human voice and the scents of flowers.

What has been and of the material world may with equal propriety be said of the world of humanity. Man is in the infancy of his career, corresponding to the infancy of his globe. His actions partake of the imperfect degree of his development. Like an infant, just beginning to walk, his actions are attended with convulsions, but which strength and wisdom will correct. The bodies are first developed in a considerable extent before our intellectual characters are taken on. The mentilations of genius with which God, now and then bestows the world are the growths of mature years. While all this is true of the individual, it is equally true of the race. The world is gradually passing through its physical, intellectual, and moral growth. When these shall have been developed in harmony, there will be the incoming of the reign of liberty and order, such as has hitherto been but dimly conceived of. Then may the happy dwellers of a renovated earth sit down beneath their own vine, and drink deep pleasures from the well-spring of peace and joy. No consummation short of this is worthy of the plastic skill of the great Master Builder. No end short of the redemption of the race can be in harmony with infinite goodness. The past has done its work in nourishing the germ—the present is beautifully luxuriant with its buds of promise—the future will be glorious with its perfected fruit. If the analogies of nature teach us any thing, it is the truth of the millennial prophecy. Its heralds are in our midst, with the glad proclamations on their lips. Then music will be crystallized into form, poetry become the sober prose of life, and science open the vestibule of the higher spheres, and elaborate the ways of God to men.

To hasten this period, there is a work for us to do. We are all laborers, under the providence of God, in the erection of another temple greater than that of Solomon, whose dome shall reach the skies, whose dimensions shall be ample for the race, and from whose altars will ascend forever and ever the thanksgivings of grateful hearts to him who was its Architect. This is the work of constructive harmony. It is the brightest jewel that glitters in the crown of nature's dominion.

By faith we may survey the beautiful, transformed earth, when the social laws shall obtain their supremacy, and all the human capacities and sentiments be developed in harmony one other—a faith having the inevitable tendencies of all nature for its basis, well grounded and sure. Let us, then, be inspired with the hope, and, "though sorrow endureth for a night, yet joy cometh in the morning." The blackness of midnight must give place to a glorious noontide, no more to be interrupted by clouds nor interrupted by storms, and a calm and holy peace succeed the elements of discord.

Philadelphia, Sept 1st, 1853.

CORRESPONDENCE

[illegible] Sept 18th, 1853

DEAR BRITTAN AND PARTRIDGE:

After spending a few days with the friends, and lecturing twice in Cleveland, where there is at this time rather an apathy among the old advocates, but a strong undercurrent setting into our new philosophy, I made a visit and spent a week at the Spirit Springs, in the valley of the Kiantone, in or near Carroll, Chautauque Co., N. Y. Like many others, I had heard much about these springs, but could get no definite facts without a personal examination, at least of the present condition. I met many friends and several old acquaintances there, most of whom were, like myself, on a visit. There was a strong Spiritual influence there, and several persons who came there to receive health were being developed as mediums. We had several very interesting dramatic exhibitions in our circles there. I lectured in the vicinity seven times, while there, to good audiences, and found most of the people willing to listen, but very ignorant of our Harmonial Philosophy, with a few exceptions. In Carroll two churches are deserted, or, at least, have no stated preaching, and were fresh offered us for our meetings, one of which we used several times. The diseased world, which comprises about four fifths of the whole community, are most anxious to know about the healing properties of the springs. There are two springs—one on the farm of Job Chase, on the Pennsylvania side of the State line, and dug by Spirit direction, at considerable depth and expense, the water of which has been used quite extensively, and with considerable success, in many cases of disease. The other is a natural fountain spring, and is on the New York side of the State line, about forty rods below the first, in the valley of the Kiantone, and is on land belonging to Dr. A. Underhill and others. The water of this is also being used extensively, and, for aught I know, with about the same success. The water of these springs evidently contains medicinal properties, and the friends believe, also, magnetic properties, which can and will be very important in curing diseases under proper arrangements, but at present all is rude and almost wilderness wild. A Mr. Hollingham is building a house for boarders, near the upper spring, and some arrangements are being made to erect one near the lower spring. There is at present some petty rivalry and a little strife between the two friends, that retards the improvements. As soon as I could make it out, the lower spring friends accuse the others of selling the water, and the upper spring friends accuse the lower with giving away theirs, and are rather inclined to measure its value by its price. Drs Underhill and Mayhew are giving their attention to patients who wish to be relieved or cured, gratuitously. Some numerous persons have an advantage close of wealth in connection with these springs, and will be disappointed. Others have the extravagant ideas of the healing properties of the water, and their loss will be disappointed, especially if their expenses are personal and unusually by the use of liquor, tobacco, pork, coffee, tea, tea. Such persons must learn that a proper diet, exercise, and bathing must accompany the use of even the water, or health is a stranger to them. Others, again, have too extravagant ideas of the society and social conditions soon to be reared at these springs. This must be of slow growth, and many years must elapse before the comforts of life can be distributed to invalids and visitors. Yet I have no doubt the place is destined to be a retreat for invalids, and especially for Spiritualists, and for the development of media, by and through the strong mental influence that will gather there. The expense of living at the springs, at present, is three dollars per week for board, and not much other expense is necessary, unless a person needs personal care. Board at that rate can now be had at Carroll, and the patient carried daily to the spring and bath house free. The foregoing are my observations, made for the benefit of many friends who are inquiring of me concerning these springs. Since I left the springs, I have lectured in Lodi and in this place (Dunkirk) several times to large audiences, and find many believers and hundreds of inquirers. No person who has not watched the progress of this cause can be aware of the change of public opinion in its favor since C. C. Burr and the Buffalo doctors exposed and exploded it. It is the topic of conversation almost every where, in public and private, by priest and bar-room loafer, and, strange as it may seem, these two characters treat it with ridicule yet.

WARREN CHASE.

THE PHALANX EXPERIMENT.

[illegible] OF THE NORTH AMERICAN PHALANX.

RED BANK, New Jersey.

Since I last wrote you, from Randolph, New York, many interesting incidents in my journey have occurred, but as most of them were in your city, I pass over them to the point of (to me) deep interest, both as an external and internal Spiritual-home in the human desert of confusion, antagonism, and strife. I reached here last evening, and must leave in morrow morning to meet previous engagements, and thus am confined in my visit this time to one day, a part of which was spent in lecturing to the small band of brethren here, who are trying to live as well as believe in a better and purer social life than is to be found in the ordinary conditions of society. About one hundred persons, males and females (nearly equal), are living here in associative life, with a joint stock or sharehold interest in a valuable property, consisting of 672 acres of land, much of it in orcharding of peach and apple trees—moderately stocked with cattle and horses—one cheap or swimmer—small saw-mill and grist mill running by engine power—two dwellings built for unitary life, one of them very convenient and moderately capacious, with a sort of near approach to your latest improvement style of unitary living, or hall of fare with rates of cost attached for the table part of the board. Then is the nearest approach I have ever seen to the true plan of boarding-house arrangement, which must sure long change, to our first-class hotels. They have also a large three story brick building for securing, sorting, drying, arranging, and packing the farm, garden, and orchard products, also several other convenient out-houses. About half the land is under cultivation, and with the improved state of manuring, produces well, but, unlike our land in the Western States, the crops have to be put into the soil in the form of manure before they can be taken off in food for man or beast, except, perhaps, the orchard crops, which the soil produces well without manure. Thus much for the external condition which meets the eye of a visitor, and answers the first questions of most persons, for most persons have been educated to look to the outer hill as the only real life, and to the outer or actual life as visionary, transient, and dreamy. To what extent this idea prevails here I am not able to say from my short visit, but that it is not the prevailing condition of mind is evident from the fact that this small band of pioneers about ten years ago, with poverty as their condition, and the prejudice and ridicule of society—especially the religious world, calling them infidel because they were practical Christians—all arrayed against them, they have built up and developed this condition from a division to principle, and an effort to alienate in real life their ideal of our coming life. The leading ideas of associative property, cooperative labor, and unitary living of course find a common home in every mind here, for none others would come here to live, but below that there is a wide range of diversity of opinion and expression, which is necessary to maintain individuality and variety. Unlike the Shakers, and many other societies, each person here does not become an echo of every exclamation of some leader. In such societies progress ceases when the leader or leaders cease to progress, or die, while here, in a sort of democratic life, progress continues as each person is working out his own mental salvation or development. Individuality and variety on harmony must be maintained, and it is here, so far as I can discover. Of our Harmonial Philosophy among them, I am not prepared to say much now, but I recognize them as a band of brothers and sisters laboring to elevate themselves and the race to a plane of higher and holier social life. I shall try to visit them again, and longer, and I trust them to do them better justice.

WARREN CHASE.

LETTER FROM J. B. WOLFF

MECHANICS MILLS, Co. Va., Sept 21, 1853

BROTHER BRITTAN:

Having to write to you on business, it may not be amiss to say a word about the manifestations in this region of darkness. You were mistaken in applying what I said in my last to Western Virginia; but as it was only twenty-five miles from the line, I presume no harm is done. The cause is gradually looking up, and the way is preparing as fast as circumstances will permit for continuing demonstrations. We have a number of mediums and a number of believers in our town, and as soon as our circles are formed the number will be greatly augmented. Some of our most prominent and worthy citizens only wait the trouble and actual demonstrations. I am reading the TELEGRAPH, the "Seer," "Tiffany's Lectures," and other works, they are read with avidity, and their readers ask for more. It is a good age when the people will read. I am still lecturing occasionally on Magnetism and Spiritualism, relieve pain by laying on hands, extract teeth without pain, and do many other things wonderful to the uninstructed. Whatever a course of lectures on magnetism is delivered the manifestations take right hold.

About eight months ago the Spirits predicted that I would become a medium. I thought it not possible, but, contrary to my expectations, it is even so. I am slowly progressing, and some day am likely to become a speaking and writing medium. Indeed, on the first evening I experienced the influx from the Spirit-world distinct and apart from my own relations. It was a double consciousness—the action of two minds was clearly perceptible.

Last month my bad a Methodist camp meeting a few rods from our village. I presume there were twenty preachers present, and on Sabbath 20,000 people. It lasted one week, the converts were forty—men, women, and children. Since then, I think as many have been enlightened and strengthened in the progressive philosophy in a single week, through the instrumentality of one Spiritualist. See how "one chases a thousand," etc. Two of the preachers attacked me, and one of them agreed to debate if I would prove my morality and sanity. The conditions were accepted, and he backed out. I do not think the camp meeting did the revivalists part the good our Western Virginia Agricultural Fair did for humanity.

Just as soon as I can arrange my business, I shall give my attention wholly to these things. The demand for lectures on Magnetism and Spiritualism is increasing, and this demand must be met. The harvest is great and the laborers are few, while the summer swing turns and reaping the harvest are multitudinous. The preachers are particularly violent, obstinate, and silly. Prof Faraday's theory is quite prevalent, and the most deplorable ignorance of the subject exists. But the day is dawning, the power of the clergy is waning, and liberty for the captives will soon be proclaimed.

Yours for the truth, J. B. WOLFF.

THE ULEMAS OF TURKEY

Mahommed did not institute a priesthood, and say Mussulman can say the prayer himself. But the Koran, being a tracher, and not being allowed to be translated, so that would be a profanation, a body of learned men gradually became normal, knowing Arabic, and reciting aloud the prayers in the mosques, to serve as guides to the believers, who prayed in a language which they do not understand, or which they understand but very imperfectly. These learned men or doctors have the name of Ulemas, and the persons aspiring to become Ulemas are called softas.

The Ulemas do not confine themselves to reciting the prayer and explaining the Koran; they also interpret it, and, as among the Mohammedans the religious law and the civil law form one, the Ulemas call themselves the interpreters of the law, but the real secret chief of the Ulemas, having the title of Schech-ul-Islam, is the Minister of Justice. The Schech-ul-Islam has under him for each province a Kerasker, or superior Ulema, who is the provincial chief of justice. All the Kerasskers reside at Constantinople, near the Schech-ul-Islam, and form with him the council from which, in important conjunctures, the Sultan asks for a fetva, which is a declaration that the measure in contemplation is not in opposition to the Koran.

The question being presented by the Schech-ul-Islam, the Ulemas reply by yes or no, like a jury, and the decision is then adopted by the Sultan. The Schech-ul-Islam now in office is a man of learning and moderation, but also of great firmness, and all who know him are convinced that he would not tolerate a sort of revolt in the corps of the Ulemas. That body, composed for the whole empire, of about 20,000 persons, is more enlightened than is generally supposed in the West, and is not systematically opposed to reforms, provided they do not touch their personal interests. It is, besides, animated by a great respect and a great confidence for their present head.

The Schech-ul-Islam is of the party of resistance, and his influence on the Sultan's mind is sufficiently strong for the

Unless not to him the Devil should converge the funds of the conversations made in the public spirit to the editor of Dudley. Between the Nobles and his populations there has, within, in the Essex Dudley dispute, a well-nearly given the Statues of opinion, the population judging that the Duke would too much to the counsels of other possessing him not which they did not give. Now the second is substituted between the nation and the Nobles, both being decided to maintain the establishments made in the sum of the conclusion, to be most their destiny to the hazard of wars.—*Evening Post.*

ROBERT OWEN AND THE SPIRITS.

The following account of an interview between Mr. Owen and the persons which are turning the tables and "the world upside down," was extract from the English journals.

Mr. Owen, in consequence of the communications which have appeared in various newspapers concerning the Chelsea Spirit who much himself visible to those in the house of the Whyte, a business, mentioned that should visit them to put the subject in a tangible and visible manner to the public. It will be mentioned that the spirit in the year Shelley directed me to go with the two mediums to Prince Dorset on Saturday in the Church. I therefore requested the mediums to come to my residence, as they have. When they arrived I directed the tapping spirits to assemble, if any spirit would come to my aid any thing made to the spirit the subject. The mediums were discovered that some spirit was making taps but appeared to them to be anxious to say something to me. I requested when spirit was present—the taps were immediately given. It was the spirit of one of the male sex, intelligent, and good-meaning character, but not has with—a lack of a high education, which I knew the two mediums could, neither had the mediums the power to Edinburgh during the power, and the spirit's intelligence further were. I asked this spirit what the dis- what is my name? "Tap." Will you tell me your name? "Tap." Is your name Robert? "Tap." Is it the spirit of Wood? "No." Is the spirit now talking? "Tap." Should I take the best mediums with me? "Tap." Shall we go? "Immediately." Will you accompany us and make yourself known when we may need your advice? "Yes."

We at once drove there and were under mediumship, whether the mediums were working in which strangers. We was in a small table, and the mediums called for a spirit, and the same impulse spirit announced himself by the signature. I asked the spirit what was its name? "Tap." Is your name Robert? "Tap." Is your name Wood? "Tap." Is the spirit in the room? "Tap." Is the spirit of Wood in the room? "Tap." Is the spirit in the room? "Tap." Is the spirit of Wood? "Tap." Is the spirit now talking? "Tap." Should I take the best mediums with me? "Yes." Shall we go? "Immediately." Will you accompany us and make yourself known when we may need your advice? "Yes."

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on the soil of the forthcoming era. The song of light, love, and immortality, was heard. Men were changing their opinions, and living by the new light now dawning from a higher regard to their Spiritual nature. He believed this to be the age long ago predicted, when humanity should cast aside its bloody garments, and arise to put on the pure and spotless robes of righteousness.

The speaker then illustrated the providence of God, by pointing out the evidences of his power in the smallest, as well as the greatest objects of his creation. The original Eden, he thought, could not have been so beautiful as would be the coming Eden, when millions of God's intelligent creatures shall people the earthly paradise.

Although he had spoken of angels hovering even on in the present, he would not be understood as supposing that they were not hovering over men in past ages. The era of love has commenced, and will not cease till all humanity partakes of its blessings. Although differences of opinion may exist, though each mind may present, according to its position, a different color or phase of thought, yet all will be warmed by the sun of truth, and sparkle in the glories of the coming day.

After following out, in very poetic language, this idea, the speaker concluded his morning's discourse with a narration of the following circumstance:

Last winter, while he was lecturing in a distant city, a gentleman was introduced to him under a fictitious name. Soon after he was seated, the speaker was thrown into an interior or trance state, in which he was enabled to see an immortal spirit—the companion of this stranger—who requested him to describe her to her husband as she appeared on the earth, which he did. She mentioned a lock of hair, a miniature, and twenty or thirty other articles which he was keeping as mementoes of her. She spoke of many mysterious manifestations that he had witnessed, and singular impressions which he had from time to time received, and assured him that they were no delusion. When he came out of the trance, he found the gentleman bathed in tears, and the latter inquired of the speaker who had told him that his wife was dead and that he was a widower. He answered that the stranger's wife had told him. Several other similar questions were asked and answered. Just then a gentleman of standing entered the room, and said that, at the stranger's request, he had not given his true name, and that he would again introduce them to each other. This circumstance of itself was a small matter, but it was sufficient to illustrate the great and consoling truth that the time has already come when embodied and disembodied spirits can clasp hands across the grave.

AFTERNOON DISCOURSE.

Mr. Harris commenced his second lecture by saying that a devout and noble life requires, of necessity, constant inspiration. He had no doubt this proposition would be obnoxious to the theological leaders of the age, but it was nevertheless a self-evident truth, and were man elevated to that exalted plane where their hearts would revolve harmoniously around the Center of all truth, it would need no proof. The theme on which he felt impressed to speak was the relation of man to God. That whatever is created must sustain a relation to the Power that created it, he considered self-evident, and since man was created, it follows that man sustains an immediate relation to the Great Original. Moreover, it is a doctrine of ancient revelation. Man is the receptacle which God fills from himself. Man is a dual being, and his duality flows through his entire organization. Man is formed in the Divine likeness for the purpose of receiving the Divine nature; but not one portion of that nature to the exclusion of another—not ideas to the exclusion of affections. He knew that it was considered heretical to say that man is made to be the receptacle of God's thoughts. It is supposed that barbaric kings who lived in past ages, whose garments were dyed with the blood of their fellow-men, held communion with the Most High God; but it is said that one of the purest and most spotless of human beings in this age, receives none holy thought from the Great Spirit of universal being, who mirrors his own face in such object he has made, horror is depicted in the face of the theologians. He could not see how those who dared to insult the great Bible thought—the great scholastic thought of the ancient seers, from the stand-point of a beautiful and divinely inspired philosophy, can avoid the conclusion that when sublime ideas burst suddenly into the mind of an individual, unconscious of thought, they must proceed from the Great Source of intelligence. If we wish to solve the great problem of the origin of thought, we must go to original men—men who think for themselves—who have the capacity of receiving thought. Dr. Chevrier can't tell how the book of Isaiah was written, but Isaiah could if he were here. To ascertain whence thought comes, go to the illustrious living on the earth, or to the more illustrious living on the skies. If any man can tell, it is the teacher, and not the mere reflector of other men's thoughts. Pythagoras received divine ideas, and says he received them from the Spirit sitting upon the starry throne. Plato, too, the highest of all the men of old, tells us that his were archetypal ideas.

Here the speaker related a conversation that occurred between himself and a devoted missionary, during which conversation he intimated that Plato was an inhabitant of the realms of bliss, when the missionary said, "You startle me! Plato in heaven! Plato is in hell!" The reason that the man has gone for supposing Plato was in hell, was that he was an infidel—he was not a believer in the Lord Jesus Christ; and because it has been written that, "he that believeth and is baptized shall be saved, and he that believeth not shall be damned."

The speaker remarked to him that Plato had not lived since Christ's time, and that it seemed unjust to him that a man should be condemned because he lived before Christ. Although Plato had never heard of a religion that did not exist in his time, yet he discovered the necessity and possibility of the divine reality. The question of Spiritualism was argued by Plato.

The speaker then adduced several arguments from the Bible to prove that man's intelligence proceeds from God, referring to Isaiah, Daniel, and other Bible authors.

By the Spiritual words "I am," is expressed more than is contained in any creed. If the heart of man is entirely corrupt, as we are told it is, whence comes this love? He had nothing to say of the abuses of Spiritual communion, but if abuse precludes the use, he would say all men should starve, for one man has made a gourmin of himself.

Mr. Harris closed by saying that in this age truth is spoken through the lips of inspired tubes who preach the gospel, and that the time had come when "young men should see visions, and old men dream dreams."

PERSONAL.

A brief note from W. R. Hayden, Esq., dated London, Sept. 30th, contains the agreeable information that himself and Mrs. Hayden were expecting to take passage on board the steamship "City of Manchester," which was advertised to leave Liverpool for Philadelphia on the 12th inst. They are doubtless on their way at this time, and will probably be in New York before this announcement reaches our distant subscribers.

About one year has elapsed since Mr. and Mrs. Hayden sailed from New York, and during their residence in London they have called the attention of many persons to the claims of Spiritualism. Through their instrumentality, several distinguished individuals have been led to believe in the ultra-mundane origin of the manifestations. Among these we may mention Lord Brougham, the Right Hon. Earl Stanhope, Dr. Ashburner, Sir Charles E. Isham, and Robert Owen.

On their arrival, Mr. and Mrs. Hayden will proceed immediately to Boston, where they expect to remain about one month, after which they design to visit New York, Philadelphia, and other places, to afford the occasion to such persons as may desire an opportunity to investigate the spiritual phenomena which occur in their presence. Mr. and Mrs. Hayden will be cordially welcomed by their numerous friends in this country. We understand that it is their intention to return to London on or about the first of March.

Rev. T. L. Harris.—Our old friend, after an absence of eighteen months, is now in this city on a brief visit, prior to his departure for New Orleans, and other places at the South, where he expects to spend the winter in giving lectures. He returns with increased vigor of body, while he has manifestly lost none of his original fervor of spirit. Bro. Harris has some earnest friends in this city, who will give him a cordial greeting and listen with peculiar pleasure to his familiar voice.

Brother Harris will lecture in the Hall of the Medical College, Thirteenth Street, between Third and Fourth Avenues, next Sunday morning and evening at the usual hours. Whether our readers are disposed to entertain the same or similar views to those inculcated by the lecturer, is of no possible consequence. It is quite certain that all who can not accept the details of his philosophy, and even the most listless hearer, will be startled and interested by the bold and brilliant thoughts which flow out, uninterruptedly, in his ornate and inspired periods.

M. Jullien closed his second series of grand concerts in this city on Friday evening of last week. We were present on the preceding night, and listened with rapturous delight to his masterly rendering of some of the finest classic compositions, chiefly from Mozart. We claim very little ability in the department of musical criticism, and we have as little opportunity to cultivate a merely technical appreciation. To experience the highest pleasure one must imbibe the essential spirit of the music, and we incline to the opinion that the intuitive sense of harmony may be as reliable and perfect as any which depends on educational discipline. In this opinion we may be right or wrong, but we certainly hazard nothing in saying that the noblest efforts of musical genius and inspiration have seldom or never before been rendered with such delicate discrimination and masterly power.

Jullien and his unrivaled company leave us to visit Boston, whose citizens are proverbial for their liberal patronage and general cultivation of the divine art.

Dr. Buchanan, who is widely known as the founder and head of a flourishing Eclectic Medical College at the West, and as the author of a system of Anthropology which has already attracted the attention of learned men in America and Europe, is at present in this city, and may be addressed at this office until further notice. We are happy to learn that Dr. Buchanan is about to remove from Cincinnati to New York, which he proposes as his future and permanent residence. The *Journal of Man* will also be removed to this city, and continued under more favorable auspices. Dr. Buchanan is a bold and fearless investigator, and a lucid and cogent writer. He is, moreover, one of the few men in this country whose progressive tendencies and scientific attainments are on the same liberal scale.

Rev. James Richardson, Jr., one of the most erudite and vigorous writers on modern rational Theology and general Progress, and who is widely known to the Spiritualists of the United States through his able contributions to the Shekinah, has recently taken up his residence at Kingston, Mass. Mr. Richardson is a bold, free man, and as he walks through the ancient theological pantheon, the old idols tremble on their dusty and crumbling pedestals. We only wish he would walk this way.

Rev. Herman Snow (Unitarian clergyman) who has recently written and published an interesting work in favor of Spiritualism, has just opened a Reading-room for the special benefit of those who are interested in the subject, and cordially invites all friends, especially those from a distance, to avail themselves of this source of mutual intercourse and instruction by frequenting his place, which is known as Harmony Hall, 103 Court Street, Boston. Mr. Snow is distinguished for his amiable spirit and irreproachable character as well as for his bland and gentlemanly deportment. We cordially recommend our friends who may be visiting Boston, to call at Harmony Hall. We understand that our disinterested friend depends on his private funds, and such voluntary contributions as he may receive, to support his very laudable enterprise.

Mr. Brittingham, one of the proprietors of the Carroll Springs, has been in this city for several days, during which the magnetic waters have been variously applied to different persons, and we are constrained to say that their effects have been manifestly calculated to support the claims of the Spirits, and of Messrs. Chase and Brittingham, with respect to their singular virtues.

☞ The New York Conference of Spiritualists has secured the use of the elegant Hall situated on Broadway, opposite Eleventh Street, and known as Dodworth's Hall. The room is on the second floor and has a spacious entrance. The Conference will meet every Tuesday evening, at seven o'clock. All persons interested in the general subject are cordially invited to attend.

☞ The Conference Meetings noticed in our last number, as occurring at our rooms, 200 Broadway, will hereafter be continued on *Thursday* evening of each week.

FACTS AND REMARKS.

Is it real or not Mind?—There are those who suppose that the moving of tables, and other apparently preternatural phenomena, now claiming to be Spiritual, are the result of magnetic forces, proceeding from, and originating the state of, the minds of those present. If any such theories had witnessed what occurred at a circle which we attended, not long since, they would have been effectually cured of this impression. For the purpose of the better clearing the manifestations with reference to their producing causes, the writer seated himself at one side of the room, where, without his object being suspected, he could observe the motions, desires, and expectations which were evidently uppermost in the minds of the circle, in compared with the manifestations which might take place. It was observed that within the circle the forces which we present would freely respond to all the questions and requests of the parties in attendance, so strongly confirmed the more remarkable manifestations were of a kind least expected, and occurred when the minds of the mediums and others present were diverted to other points. The Spirits were for a long time endeavoring to lift a tripod candle-stand upon a dining-table. They first threw the stand upon its side, and then, while the fingers of two mediums were resting lightly upon it, would move it, with wriggling and oscillating motions, in a semi circle, some ten or twelve feet from the table, and then, bringing it up to the table with great force, would use the accumulated force as an aid to their efforts to throw it upon the top. We observed that the medium seemed tired and asked, "Shall we place a chair here, or a footstool there, that you may rest the stand on it, and use it as a purchase?" The Spirit generally answered "Yes;" but when the article was placed in the position indicated, it would not generally pay the least attention to it, but would move the stand in another direction. The manœuvrings and contrivances, all evidently unanticipated by the mediums and company, that were manifest to get that stand upon the table were really amusing, and finally, at a moment when all minds were absorbed in the purpose of placing a cover upon the table, to prevent it from being injured, the stand was tumbled over, and, by an adroit movement, thrown upon the top of the table. We observed that the mediums did not grasp the stand, but placed their fingers lightly against one end of it, while the greatest motion generally took place at the other end, which sufficiently proved that they did not use any mechanical force, consciously or unconsciously, that would have been adequate to produce the results.

The Ancient Oracles.—The sacred performances, through whom the heathen oracles were rendered, were as doubtfully medium, such as we have at the day for the manifestation of Spiritual power and intelligence. Though they were often prepared by the aid of outer influences different from any now employed, the phenomena of their abnormal state was identical with that which is often exhibited by modern mediums. In these unusual or inspired states, the consciousness of personal identity was often completely obliterated, the same as it is in some modern mediums, and the recipient operation of the inspiring influence, in their case as well as in the case of the moderns, was generally attended with convulsions of the muscles and violent agitation of the whole physical system. The description of the prophetic state and previous exercises of the Sibyl of Cumæ, as given by Virgil in the sixth book of the Æneid, is equally applicable to what is often witnessed in modern mediums, and the python of the Delphic oracle, and many others, presented similar phenomena during their inspired states.

The degree of confidence universally bestowed by the ancients on the oracular sayings of those pythias, is exemplified by the following among numerous facts which might be given. On the occasion of a war between the Athenians and the Dorians, the latter consulted the oracle concerning the event of the battle, and were promised victory on condition that the Athenian king was not killed by them. Codrus, who was then king of the Athenians, hearing of this response, and believing, from its import, that the interests of his country demanded the sacrifice of his life, doffed his regal garments, and, assuming humble rags, entered the Dorian camp, where he was soon killed by a soldier whom, by way of stratagem, he had irritated by mimicking him with a scythe. The Dorians afterward learning that Codrus had been slain, believed, from the import of the oracle, that their chance of success had been forfeited, and, without hazarding a battle, they marched back into their own territory.

Tokens of Recognition.—Spirits sometimes adopt simple and ingenious methods of making themselves recognized by their friends in the flesh who desire to be convinced of their presence. Among the numerous instances in point, we may give the following, which occurred in the presence of the Fox girls. The wife of the writer of this desired a communication from the spirit of Mrs M., an aunt of hers, who had been in the Spirit-world for some time. A Spirit purporting to be Mrs M. immediately announced its presence; but, for confirmation, she was requested to do or say something that would bring to mind some peculiarity of her character as known in this life. Immediately a peculiar rubbing sound was heard upon the table, which the niece immediately recognized, and exclaimed, "It is aunt M., sure enough, and that is intended to represent her as arranging her drawers." Then recognized the sound as precisely resembling that made by pulling out and shoving in the drawers of a bureau, the sound of the friction of clothes upon the top rail over the full drawer being represented with the rest. The strongest peculiarity in Mrs M.'s character, in fact, consisted in her extreme love of order, and her niece then acknowledged, what all present had been ignorant of before, that she had always been in the habit of thinking of that trait in her character in connection with the neatness with which she was accustomed to arrange her things in her drawers, having a place for every particular thing, and inflexibly keeping every thing in its place.

A Blind Man Seeing.—The loss of an important sense is sometimes attended with a surprising development of an intuitive power supplying its place, and which may be considered as the sense existing in a Spiritual degree, after the death of its physical instrument. Thus it was related of Saunderson, the blind professor of mathematics, who was intimate with Newton, that every change in the atmosphere which was calculated to excite the visual perceptions of others, affected him, and that he generally knew when objects approached him, especially when the weather was calm. He wrote a work on Algebra, which was much esteemed by the learned, and gave instruction upon optics, or the laws of light. Assisting some astronomers, one day, in making some solar observations, he always knew when a cloud passed over the sun. He would go out at night with his pupils, and point out to them the situation of each star. It is said that he married his wife from the love of her bright eyes. And yet this person became, physically speaking, totally blind when in the twelfth month of his age, and, of course, could not have afterward recollected to ever have seen.

Speaking in Tongues.—A few days ago, we called at a place where there happened to be several mediums, and among them were a couple of ladies from Bridgeport, Conn. Those ladies were talking in what purported to be, and what certainly sounded like, the Portuguese language—a language to themselves totally unknown. The Spirits seemed to use their organs with the utmost facility, and most of their conversation through them seemed to be addressed to each other, no person present in the body understanding what was said. Their colloquies, entertainments, etc., exhibited all the naturalness of conversation between living persons through their own proper organs. The phenomenon struck us so remarkable, not only considered as a proof of Spiritual intercourse, but as showing that Spirits who have not been long in the other world sometimes are glad to retaster the external state, for the purpose of conversing with each other in the language to which they were accustomed while on earth.

A Presentiment.—A couple of painters, some time since, had some painting to do upon the masts and rigging of a vessel lying at the foot of Grand Street, Williamsburg. After they had been up among the masts and yard-arms several times, one of them became strangely reluctant to ascend again, under the apprehension that if he did, the scaffolding would give way, and he would be precipitated into the river and drowned. His companion, however, ridiculed his fears, and told him that there would be less danger of the scaffold breaking than there had been before, because there would be much less weight upon it than there had been. He was thus finally prevailed upon to ascend with the other and resume his work; but not long afterward the scaffold actually gave way and precipitated them both into the river, and the one who had been troubled with the previous apprehensions was drowned.

Protestant Chinamen.—The Nevada (California) Journal mentions it as a curious fact that many of the Chinamen in that region are Protestants, who take oath on the Bible in courts of Justice, and say they were converted in China by the labors of a missionary, whom they name with much love. They are peaceable and industrious, and give practical evidence that "their faith is illustrated by works."

FOREIGN CORRESPONDENCE.

LETTER IV.

Dublin, *September 24, 1854*.

Dear Brittan:

I promised you in my last communication to give you an account of the Highland games, and an historical sketch of witchcraft in Scotland. My time and opportunity of research have not been sufficient to enable me to perform my promise in a manner that would be satisfactory to your readers. Witchcraft is a perverted form of Spiritualism—by the power of numberless beam through mediums in an abnormal condition, to the benefit of the influence of oppressive oppressors, it has never been predominant and must be interpreted by the light of new truth, by the aid of laws newly discovered, to which must be referred many hitherto uninterpreted facts. I content myself with calling attention to the subject, hoping that some one of the able writers in your journal will make it of a special study, and will show to the world that Spiritualism is able to throw light upon things that baffle science and embarrass history. Depend upon it, a large class of thoughtful men will learn to appreciate new truth when its power of grappling successfully with difficult and practical questions is shown.

Since writing to you from Inverness, I have seen many things that are new to foreign eyes, that awaken thought and enable one to compare the value of different inclinations. Since leaving the capital of northern Scotland, I have looked down from the bleak Cairngorm mountains in Balmoral—the summer residence of England's queen; have waded in the heather of the Grampian Hills; have visited all the scenes of "the Lady of the Lake," have been in the study where Sir Walter wrote the books that have given delight to so many thousands, have been in a hundred places that were once charmed by the sweet, dear presence of Scotland's favorite, ill-fated, beautiful queen, have seen every spot of interest in the classic city of Edinburgh, have spent a day in high talk with Sir William Hamilton, the greatest of all living philosophers, have broken bread with De Quincy, the world renowned opium-eater, whose tongue is so strongly eloquent as his pen, have had pleasant conversations on modern painting with Sir I. W. Gordon, the friend of the celebrated Davie Wilkie, in his own studio, with Steel, a friend of the ornate Hayden, and the sculptor of the statue of Scott that adorns his great monument, have discussed the probability and the necessity of returning to the idolatry of character in the earlier Grecian art, in the midst of many ruins have felt the meaning of Wordsworth's Spiritual lines

"——Forms there are
Your hearts can relish as the souls in reality
Which the great world so noisily hath in pursuit,
Do scarce to dreams of,——"

Now that time to the wanderer's memory like words of enchantment, in the second region of Northumberland, have meditated upon strange things in English history, have listened to the "musical" sermons in York Minster, where I heard a very fossil, well-fed preacher, in elegant canonical robes, attempting in a soft, Pussyfoot manner, to whose God cast of the nature of hating men; have learned in Leeds and Manchester how they manage to manufacture popular issues, numerous bands, splendid equipages, element engagings of every kind, and high respectability, out of low vulgar and cheap human blood; have wandered among the mountains of Wales, and have found adventures on the underground railway bridge that is laid across the Menai Strait; and have just completed a hasty tour of the green island, and have seen the Great Exhibition.

I have been in Ireland only a fortnight, and do not feel prepared to speak with much decision in regard to the condition of the country. It is country as beautiful as any in the world; gifted with all natural riches; with the most beautiful waters, the finest ports, the greatest mountains; it is called by the imaginative natives a brilliant emerald which God let fall from his celestial diadem, "the first flower of the earth, the first gem of the sea," as poets lovingly sing; yet the condition of the people is most wretched; those that have survived famine, that are not too poor and wretched to escape, are migrating to the New World. As a writer in the *Journal des Debats* said the other day, "It is the emigration en masse of the whole nation." A name for this mysterious and providential movement has been sought for in Hebrew history; it is called the Exodus. It is now customary to say, the Irish Exodus, or the Celtic Exodus; the going forth of the Irish and Celtic, as the Old Testament says, the Exodus or the going forth of the Children of Israel. In fact, it is a migration like that of the Hebrew people, with women, children, and chattels; it is a parallel in portent of the promised land—the land of abundance and plenty; it is one of those inspirations that seize the popular mind, that nothing can check. In a few years the Irishman will have disappeared from the land of Ireland. In the mountains of Wicklow, in Cork, by the Lakes of Killarney, in the highlands of Connemara, everywhere, the question—"Would you like to go to America?" has been responded to by, "I am going there," or, "I wish I could go there," accompanied with a sigh and tears.

And yet the land is not to the Irishman what Egypt formerly was to the Israelite; it is his country, his native soil, his paternal inheritance. Why should he wish from it, then? Misery sometimes crowns all human affection, and hunger has been known to make the mother devour her child. The Irishman loves Ireland, and Ireland seems to love him; between them is a veritable sympathy, but the tie is broken by famine and wretchedness.

So late as 1847, two millions in Ireland died of starvation. The people died in the streets, in the cutters, and at the very doors of the hospitals, and the survivors buried them when and how they could. The sons of Jerusalem must be called to mind to give an idea of the ravages made by famine among this wretched population. Two millions in a year—one in 8,479 a day, 228 an hour, more than four a minute! In the middle of this wonderful nineteenth century, in the center of Christendom, on one small island, four dying per minute of starvation, of actual hunger! What a fact for future historians!

Now, what has caused this condition? This question brings us to the very heart of the matter. Priestcraft has had more to do with it than any thing else. Such a condition of humanity is one of the sweet fruits of ecclesiastical despotism. Religion lies at the root of all social conditions, is the operative principle of every civilization. A simple, free religion, that teaches love to God and love to man; that insists upon general justice, that requires all to do the will of God, is sure to produce happy results. On the other hand, priestly tyranny, that requires an enormous outlay to keep the great, good God from hating poor mortals either they get out of the body; that protects itself by keeping the masses in ignorance; that clothes itself in purple and fine linen by unjustly appropriating the earnings of the poor, produces such results as are witnessed in the Green Isle.

The want of self-reliance, the shiftlessness in the Irish character, is owing, in part, to the same cause. As Archbishop Whately says, "The Irishman is always on the brink of ruin, and contents himself purely and simply with the quantity necessary to live on. Give that to him, and he will not work at all." "What can be done," says Aubrey de Vere, himself an Irishman, "with people who are as savage and so devout, that if you were to give them a pipe to smoke they would have the impudence to consider themselves happy, and would digest the easier for not having the stomach ache; who, at the same time, have a perpetual Oriental air, and pray that what must happen, will happen; and who to all their joys add that of Epicurean Phlegmists, mixed with a little evangelism, which makes them find comfort in the damp straw on which they lie, gazing dreamingly in the sun, abandoning themselves to visions of a future world, which resembles neither England nor Ireland, and which floats before their half-closed eyes?" We see the fellow of the Irish peasant in the lazzaroni on the quays of Naples—both the result of the same organized Spiritual despotism.

We do not say that political causes have been wanting; England has played the despot, and her retribution has come. During the fatal year of 1847, the starving Irish cost England a million sterling per month. She now keeps 12,000 soldiers garrisoned at Dublin.

No wonder that priestly and political oppression rebel against the exactions of Spirits, for the contents from higher spheres invariably bear the principles of Spiritual freedom, and proclaim the immortal worth of each soul of man. As God was verified by a revelation from the spirit of the departed prophet, so each one who oppresses, instead of helping his fellows, shrinks back from any near and real view of those spheres where each one must appear dressed of his "little final authority," and be recognized for what he is in himself. Religion is sent by God as a real to have from that even the reality of future life, and that it is intended to encourage by the best means it, and give substance for more than he does by encouraging by all honest and earnest men.

In this connection I have not meant to conclude Ireland and the Irish; but I have meant to conclude that which has oppressed them. I have seen—I will remember here that I never shall forget. There are some here, of high position, in whom honour I have been a great course of Saint Gothards, narrow where I shall ever be ready to give the hand of friendship; but a bad system can not be defended, neither can a good system be transformed, for the good of individuals. The Irishman is gifted by nature, in every brilliant, sensitive, imaginative, and pregnant, Ireland is rich in soil, and delightful in climate; yet the country is the standing or fall of popular misery—the object of the world's pity and scandal; in the language of another, "she has floated on her ocean as a wrecked vessel with black flag hoisted."

NEW MUSIC.

We are indebted to Horace Waters, 333 Broadway, for the following new and beautiful pieces of music, which should have been noticed before:

"We are Happy Now, Dear Mother, or, Heavenly Voices," (a song), music by I. B. Woodbury.

"We are happy now, dear mother,
Our home's near the Saviour,
Not stopped from the throne of God,
But dwelt in a temporal habitation."

"Row the Boat, Row the Boat," (song), words and music by I. B. Woodbury.

"Oh, row the boat, row the boat, with a strong, steady hand."

"The Mother's Vow," poetry by E. Bradford, music by H. Waters.

"Impromptu and Vesuvius Brilliant," on the favorite air of Lilly Dale; by T. Franklin Beasford.

"Kate's Cry, Come and buy my Hot Corn." Song and chorus as sung by Wood's Minstrels.

"Guardian Spirits," words by James Somerville; music by Thomas Baker, the eminent European composer. The words and melody are very beautiful, and most happily wedded.

The words and music of several of these pieces will be found to accord entirely with the Spiritual idea, and on this account they will doubtless be highly acceptable to our numerous readers. Mr Waters has a large variety of popular music, and is constantly supplied from the manufactory of T. Gilbert & Co., Boston, with a complete assortment of piano-fortes of excellent tone and workmanship. Our friends will do well to give him a call before purchasing elsewhere.

HOME AND FOREIGN ITEMS.

Clerical Delinquency.—An Episcopal clergyman, named Walker, lately a preacher at Brooklyn, has been tried by the church tribunal for adultery and lying, and found guilty on one count of the indictment. From the statement of counsel, as set forth in the Supreme Court, before Judge Edmonds, to which court the accused appealed for an injunction to stay the proceedings of the church tribunal, it appears that Mr Walker was ordained as minister of the church in 1843, and was transferred from the State of Connecticut to the State of Illinois. He went to the former place and married there until January, 1851, when he removed to Rensselaw, and became Rector of St. Thomas Church. After his removal to Brooklyn, charges of adultery and lying were preferred against him, founded on certain transactions at New Haven, in the State of Connecticut. It was then alleged that Mr. Walker had gone to the Canon House and engaged a bedroom for himself, but it was suspected he had a female there, as strange voices were heard of kissing and talking, and that Mr. Walker had told the landlord that his (Mr. W.'s) wife was with him. It was hinted that the chambermaid had seen a "full grown woman there," and that Mr. Walker said she was his daughter. Upon these charges the church based its action.

Russia and Turkey.—Further foreign news do not confirm the report, stated in the last number of the Telegraph, that Turkey had declared war, and proceeded to actual hostilities. We gave that report as we found it in the London journals. Turkey has, however, resolved to make no further concessions, and a grand council has declared in favor of war. Russia, on the other hand, shows, whether sincerely or not, remains to be seen, a more peaceful disposition. In fact, having played the aggressor until she has put Turkey in a war attitude, she would like to throw the onus of the first blow upon the Sultan, so that the great powers of Europe can not say she first appealed to the sword. Such a game will hardly work. Russia really began hostilities months ago, and it may not be left for her to close them. Very much now depends on what the bankers of Europe shall decide. It is possible that they may preserve peace by shutting their purses, though even that may fail—the provocation to Turkey is extreme, and if she must ever fight for her out or her religion, she will never be better positioned to do so than she now is.

Sad Occurrence.—A painter named Constantine Golden, who was engaged in repainting the St. Charles Hotel, said to a gentleman with whom he was conversing, "I shall die to-morrow!" The gentleman of course laughed at the idea, and conceived it a mere joke, or some fanciful presentiment of Golden's; but the sequel proves it to have been rather too serious, and if a presentiment, too true to be branded as foolish. Yesterday, Golden went to his work as usual, and while painting in the window of the third story, he suddenly fell from his position to the flag pavement in the back yard of the hotel, and dashed his brains out by the fall. He never spoke again. Whether the fall was accidental, or he wilfully destroyed his own life, is a doubtful question. His remark on the previous day would lead us to suppose that he had committed suicide, or that there is truth in presentiments.—*N. O. Delta.*

Legal Decision as to the Rights of Travelers.—A gentleman brought an action recently in one of the Ohio courts, against the owners of a steamboat on which he had lost a trunk containing $2,000. The court held that they were bound to pay for the loss of ordinary baggage, but not for any thing of unusual value, unless it was made known to them beforehand, so that they could take extra care, and charge an extra price for carrying it. Accordingly, the jury brought in a verdict allowing him $200—the value of the trunk and the clothing in it—but disallowing the $2,000.

The Rev. Dr. Tyng, in concluding a lecture on the new reformation in Ireland, based upon the results of personal observation during a recent visit to that country, remarked that he left it with the belief that "if there be a few people in England and America really going into Rome, there are thousands in Ireland, as well as on the continent of Europe, daily rescued from it."

Population of Turkey.—A distinguished German scholar gives the population of Turkey in Europe as being 16,500,000, and that of Turkey in Asia, 13,700,000, making a total of nearly 30,000,000, about half the population of Russia, and nearly equal to that of France, though vastly less compact than the last.

The *Tribune* complains that colored sailors coming in vessels to New Orleans are subjected to $500 each as a bond that they will be taken out of the State, and are taxed for Hospital fees; yet, when sick, are refused admission to the City Hospital.

The *Home Journal*, commenting upon the case of Caroline Traverson, the Monroe County, "sleeping man," says there is a woman now near Southampton, England who has been asleep for twenty-seven years, with a very brief interval of waking.

Within the past month, there have been nine murders, suicides, and deaths from burning, caused by rum. These have come within the range of our notice, probably the list for the whole country would be much larger.

Tristam Burgess.—The telegraph announces the death of the Hon. Tristam Burgess, of Rhode Island, one of the most talented and respected men in that State. His famous reply to John Randolph, in Congress, will not cease to be forgotten.

George R. Graham, of Magnetic celebrity, has formed Temperance societies.

A Woman's Rights meeting was held at Cincinnati, on the evening of the 16th. Lucy Stone and Mrs. Lydia Jenkins spoke eloquently.

The New Haven Railroad disaster at Norwalk is a real fact, complete, it is said, over $250,000, paid to sufferers of these w... cases killed.

A Socialist emigration is on the eve of moving Europe to the Sierra Nevada. Fourier Consolidated and Rousseau to have plantations of Tyler. Several unions and meetings are among the emigrants.

A conspiracy to destroy the life of Cassius M. Clay has been discovered and thwarted in Kentucky.

Interesting Miscellany.

THE FUTURE LIFE.

BY WILLIAM COLLEN BRYANT

How shall I know thee in the sphere which keeps
The disembodied spirits of the dead,
When all of thee that time could wither, sleeps,
And perishes among the dust we tread?

For I shall feel the sting of ceaseless pain
If there I meet thy gentle presence not;
Nor hear the voice I love, nor read again
In thy serenest eyes the tender thought.

Will not thine own meek heart demand me there?
That heart whose fondest throbs to me were given?
My name on earth was ever in thy prayer—
Shall it be banished from thy tongue in heaven?

In meadows fanned by heaven's life-breathing wind,
In the resplendence of that glorious sphere,
And larger movements of the unfettered mind
Will thou forget the love that joined us here?

The love that lived through all the stormy past,
And meekly with my harsher nature bore,
And deeper grew, and tender to the last,
Shall it expire with life and be no more?

A happier lot than mine, and larger light,
Await thee there; for thou hast bowed thy will
In cheerful homage to the rule of right,
And lovest all, and rendest good for ill.

For me, the sordid cares in which I dwell,
Shrink and consume the heart, as heat the scroll;
And wrath hath left its scar—that fire of hell
Has left its frightful scar upon my soul.

Yet, though thou wearest the glory of the sky,
Will thou not keep the same beloved name,
The same fair thoughtful brow, and gentle eye,
Loveliest in heaven's sweet climate, yet the same?

Shalt thou not teach me in that calmer home,
The wisdom that I learned so ill in this—
The wisdom which is love—till I become
Thy fit companion in that land of bliss?

HARMONY.

When whispering winds do softly steal
With creeping passion through the heart,
And when at every touch we feel
Our pulses beat, and bear a part,
When threads can make
A heart-string quake,
Philosophy
Will scarce deny
The soul can melt in harmony.

O lull me, lull me, charming air,
My sense is rock'd with wonders sweet,
Like snow on wool thy fallings are,
Soft, like spirit's, are thy feet.
Grief who need fear
That hath an ear,
Down let me be,
And slumb'ring die,
And change this soul for harmony.

PARALLELS TO THE SPIRIT RAPPINGS.

CLEANED FROM THE RECORDS OF THE PAST.

Under the head of Spirit-rappings, we include all those marvelous phenomena which, for the last few years, have become so common in America, and spreading thence, seem destined to overrun the whole world—embracing all the known or supposed modes of Spiritual intercourse or manifestation. Almost every one has witnessed some, if, or finds among the apparently well authenticated traditions of his own family or friends, incidents of an extraordinary and, for aught that appears, of a supernatural character. The history of all nations and all ages has recorded like incidents, and, whatever may be the decisions of science, it is quite obvious that popular belief is, and always has been, on the side of the supernatural. Among the most remarkable of these well-authenticated records, is that relating to the

WHITE LADY OF GERMANY

The case of the White Lady is particularly worthy of attention, for the reason that her appearance has continued for a period of more than three centuries and a half, and still continues. Within the last three or four years, we recollect having noticed in the foreign journals an account of her having been seen by some of the present royal family of Prussia, and of the alarm which followed. This was but natural, as her appearance has been noticed to precede, most generally, the death of some member of the household to which she presents herself.

The celebrated and learned Jesuit, Baldinus, gives the following account of the real history of the White Lady.

"She was born between 1420 and 1430; her father is said to have been Ulric II., Von Rosenburg, and her mother Catharine of Wartenberg, who died in 1450. This Ulric was lieutenant-governor in Bohemia, and, at the instance of the Pope, commander-in-chief of the Roman Catholic troops against the Hussites.

"His daughter Perchta, or rather Bertha, was married in the year 1449, to John Von Lichtenstein, a rich baronet in Steyermark. But as her husband led a vicious and profligate life, Bertha was very unhappy. Her marriage proved a constant source of grief to her, and she was obliged to seek relief from her relatives. Hence it was that she could never forget the insults and indescribable distress she had endured, and thus left the world under the influence of this bitter passion. At length this unhappy marriage was dissolved by the death of her husband, and she removed to her brother, Henry IV. The latter began to reign in the year 1451, and died without issue in 1457.

"Lady Bertha lived at Neuhaus, and built the castle there, which occupied several years in building, to the great grievance of the town's people. Lady Bertha, however, spoke kindly to her vassals, and consoled them with the speedy termination of the work, and the due payment of their services. Among other things, she generally called out to the workmen, 'Work for your masters, ye faithful subjects, work!' and when the castle is finished, you and all your families shall be feasted with sweet porridge,' for so our forefathers expressed themselves when they invited any one to be their guest."

Baldinus goes on to say, that one autumn the castle was completed, and Lady Bertha kept her word. She treated her subjects to an excellent repast, and in the course of the dinner, she made them a promise in the following words: "In consequence of your loyalty to your liege lord, you shall every year have such a feast as this, and thus the praise of your good conduct shall flourish in after ages."

Toward the end of the fifteenth century, the year being uncertain, Lady Bertha died; but her descendants, the lords of Rosenberg and Slavota kept up the annual feast which she had promised, and it is still continued.

The "good Jung Stilling," a learned and pious German writer, relates a most remarkable circumstance connected with the non-observance of this feast, on a certain occasion. The feast itself he describes as an old institution, annually celebrated at Neuhaus, on Holy Thursday. On that day, many thousand poor people often assembled in the court-yard of the castle, and were fed with fruit and honey; after which all the small beer was distributed that could be drank, and each one received besides, seven pretzel. When the Swedes, in the thirty years' war, had subdued the town and castle, they neglected the distribution of this gratuity to the poor. This appears to have given mortal offense to the White Lady, who proceeded to render their occupancy of her castle as uncomfortable as possible. The sentinels and guards were suddenly assaulted by an invisible power, and thrown upon the ground, or beaten and dispersed. They were frequently confronted by strange figures, sometimes mere faces, and the officers were seized at night in their beds, and dragged out, and along the floor. The disturbance was quite unendurable, and no remedy could be found to remedy the evil, until the commander-in-chief, by the advice of the towns' people, had this yearly feast for the poor prepared and distributed according to custom, when the trouble instantly ceased.

There are several old portraits of the Lady Bertha, in the different castles of Bohemia, representing her in a white's white dress, exactly corresponding to the appearance of the White Lady. She is most frequently seen at Roumlau, Neuhaus, Trzebon, Jelurzwka, Berlin, and Tretzen, all Bohemian castles inhabited by her descendants, and an individuals of her family married into the houses of Brandenburg, Baden, and Darmstadt; she is also in the habit of visiting them, "and wherever she comes," says Baldinus, "her object is to announce an approaching death—perhaps also to warn against some misfortune, for she offers appears likewise without any one dying."

The appearance of this apparition, Stilling declares to be a matter of almost universal notoriety. He mentions the castle of Carlsruhe, also, as one of her places of resort. The appearance is that of a female figure, rather tall and clothed in white. She wears a veil, through which her face can just be distinguished, and generally appears in the night, "not long before the death of one of the reigning family, although many of them die without the spirit's appearing. She sometimes also foreshows, by her appearing, the death of those who belong to the court, but not to the reigning family." Merian relates, in the fifth volume of his "Theater of Europe," that she was frequently seen at the castle in Berlin, in the years 1652 and 1653.

Her first appearance was at the castle of Neuhaus, about three hundred and eighty years ago. She was often observed looking out at noon day, from a window at the top of an uninhabited turret. She was entirely white; had on her head a white veil, with white ribands, was of tall stature and modest deportment. There are two instances related by Stilling, of her having spoken. "A certain illustrious princess," says this writer, "was standing in her dressing-room before the looking-glass, with one of her maids of honor, in order to try on some article of dress, and on asking the lady in waiting what time it was, the White Lady suddenly stepped forth from behind a screen, and said, 'It is ten o'clock, my dear.' The princess was dreadfully alarmed, as may easily be supposed. A few weeks afterward, she fell ill and died." Again, "In December of the year 1628, she appeared also in Berlin, and was there heard to say the following words in Latin, "*Vent, judicum venes et mortuos, judicium mihi adhuc super est*;" that is, "Come, judge the living and the dead, my fate is not yet decided!"

Stilling relates two modern instances of the appearance of the White Lady, for the truth of which he personally vouches, having taken the pains to inquire into the circumstances himself. The first was at the castle of Carlsruhe, and is as follows: An illustrious lady was one evening walking in the garden of the castle, accompanied by her husband. She had had no thought of the White Lady, when suddenly that mysterious individual stood before her in the path. She was terrified and sprang to the other side of her husband, on which the appearance vanished. Soon afterward a member of this lady's family died. The second, Stilling received in person from a pious and learned man, one of the officers of the court, who was himself the party interested. This gentleman was passing late one evening through one of the lobbies of the castle, without thinking of any thing of the kind, when the White Lady appeared coming toward him. At first he supposed it one of the ladies of the court, intent on frightening him; he therefore hastened up to the figure to lay hold of it, when he discovered it to be the well-known White Lady. She vanished from his sight, but not before he had opportunity particularly to observe her. He could even remark the folds in her veil, and through it, her countenance, while "from within her a faint light appeared to glimmer."

The White Lady frequently appears in the daytime, in a broad light as well as in the night, and is particularly wont to show herself at about the period of the "three principal church festivals." Modesty, decorum, and piety are manifested in her countenance; but she also at times exhibits anger, and assumes a threatening aspect, especially when any one has made use of "blasphemous or indecorous language toward God and religion," and sometimes she has "even used violence toward them."

This account of the celebrated White Lady of Germany might still be considered incomplete, were we to bring it to a close without a notice of the excellent Jung Stilling's estimate of her character, her condition, and the reason of her wandering, unsettled life she appears to lead. In religion, she was Romish; but he concludes, from the benevolence she exhibits toward Protestant families, that she has "laid aside" that particular phase of belief. "It is certain," he says, "that she is not yet in a state of Nessedness, for, in that case she would no longer wander about among us. She is still less in a state of condemnation." "All testimonies concur in this, that she is tranquil and cheerful, but still not in a state of bliss." He sums up as follows: "The circumstance of the Lady Bertha dying unreconciled, and with bitter animosity against her husband, is probably the chief reason of her melancholy wanderings on the earth, and of her not being at such a distance from the enjoyment of heavenly felicity. Could she open the springs of love within her, her state would soon be ameliorated; for her other qualities, particularly her benefaccence, induce me to hope that she will eventually find favor. From this benevolent disposition her apparition proceeds, for, as soon as she observes, through the medium of her organ of presentiment—which in her present state is completely developed—that any one of her family will shortly die, she appears, solely with the intention that such persons may be brought to reflection, and prepare for death, and as no one knows to whom it has reference, *all* ought, therefore, to be induced by it to salutary consideration."

COMETS—THEIR COMPOSITION, HISTORY, ETC.

The recent appearance of a celestial stranger in the sky has revived the popular interest in comets, their history and movements. The comet which was lately visible, was first discovered on the 10th of June last at Gottenges, by Mr Klinkerfues, and it was regarded as remarkably bright and beautiful. A few weeks since its distance from the earth was calculated at 17,000,000 of miles, and from the sun 30,000,000. The diameter of the nucleus was 11 seconds of arc, and the length of the coma 62 minutes. Comets, according to Sir Richard Phillips, are moving masses of transparent fluids or vapors, which ascend from high angles of 40 deg. to 80 deg., toward the plane of maximum solar force, and are there turned by that force into another line of motion, like an orbit. They are estimated at many thousands in number. Comets are chiefly remarkable for a luminous projection in a line directly opposite to the sun, which goes before as they leave the sun, and follows them if they approach it, and in a head or tail as their positions vary. Comets have large atmospheres, and according to some astronomers they are all atmosphere. Thus, then, the sun's rays pass through the spherial atmosphere just like light through a glass globe, and the projection increases in length, as it approaches the luminous sun. When a comet has a distinct nucleus, the projection is divided in the middle by a sensible line. These projections are millions of miles long—some extend 150,500,000 miles.

The first comet that was discovered and described accurately, was by Xenophanes. At the birth of the great Mithridates, 135 B. C., two large comets appeared, which were seen for 72 days together. Their aspect, says Justin, eclipsed that of the midday sun—probably an ancient exaggeration—and they occupied a fourth part of the heavens. During the reign of the Emperor Justinian, in the early part of the 6th century, three comets appeared at one time. These, as did the phenomenon at the birth of Mithridates, excited the terrors of the superstitious—indeed, of all mankind, and more especially as both periods were distinguished by pestilence and famine. A most brilliant comet appeared in 1760, and passed within two million miles of the earth. One still more brilliant appeared in September, October, and November, 1811, and was visible all the autumn with the naked eye. Another comet appeared in 1823, while in 1844 there was one of enormous magnitude, but without any solid nucleus or body. This probably will be remembered by some of our readers. It only remained in sight for a few days, having moved from the sun southwestward with incredible velocity. To the eye of the common observer, when first seen just above the western horizon, its coma or tail must have been nearly 100 deg. in length.

Dr Dick, in his celebrated work on Celestial Scenery, devoted considerable space to the physical constitution of comets. The nucleus he regards as the solid or densest part of the comet. Some suppose that the nuclei of comets are transparent, as well as the nebulosities, and allege, as a proof, that stars have been seen through a nucleus. The accuracy of such statements is, however, questioned.

In respect to the tail, or luminous train which generally accompanies comets, it is found that it is generally in opposition to the sun, or on the prolongation of the line which would join the sun and the nucleus. But this is not always the case. Sometimes the direction of the tail has been found at right angles with this line, and in some extraordinary instances the axis of comets have been observed to point directly toward the sun. This was the case with a comet that appeared in 1824, which for eight days exhibited an additional luminous train in opposition to that which possessed the ordinary direction. This anomalous tail, according to Olbers, was 7 deg. long, while the other was only 5 1 8 deg., and it was bright enough to be seen with an opera glass. In general, however, it is found that the tail inclines constantly toward the region last quitted by the comet, as if, in its progress through an ethereal medium, the matter forming it experienced more resistance than that of the nucleus. The tail is generally enlarged in proportion to its distance from the head of the comet, and in certain cases it is divided into several branches, as already noticed of the comet of 1861. Some have suggested that the divided tail is nothing more than the perspective representation of the sides of a great hollow cone; but there are certain observations which prove that in some cases they have a separate existence as independent branches. The most remarkable instance of a divided tail was in 1744. On the 5th and 7th of March there were six branches in the tail, each of them about 4 deg. in breadth, and from 30 to 40 deg. long. The edges were pretty well defined, and tolerably bright; their middle emitted a feeble light, and the intervening spaces were as dark as the rest of the firmament. The tails of comets, as already noticed, sometimes cover an immense space in the heavens. The comet of 1680 had a tail which extended to 68 deg.; that of 1811 to 25 deg.; and that of 1779 to 97 deg. in length; so that some of these tails must have extended from the zenith to the horizon. The length of the tail of the comet in 1680 estimated in miles was 112,700,000; that of 1769, 65,100,000; and that of 1744, 8,250,000 miles. A body moving at the rate of 20 miles every hour, would not pass over the space occupied by the tail of a comet in less than 548 years. It has been supposed by some astronomers that certain changes in the appearance of the tails of comets arise from the rotation of the cometary body; as some comets have been supposed to rotate about an axis passing through the center of the tail, such as that of 1825, which was concluded, from certain appearances, to perform its rotation in 20 hours and 30 minutes. As to the nature of the immense tails of comets, their origin, or the substance of which they are composed, we are entirely ignorant, and it would be wasting time to enter into any speculation on this subject, as nothing could be presented to the view of the reader but vague conjectures, gratuitous hypotheses, and unfounded theories.

The following story is singular, if true: "In Paterson, New Jersey, recently, a girl was standing at a window, before which was a young maple tree. After a brilliant flash of lightning, a complete image of the tree was found imprinted on her body. This, it is said, is not the first instance of the kind."

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How shall I lie on thee in the sphere which keeps
The assemblages of the dead
When all of thee that time could wither, sleeps,
And perishes among the dust we tread?
For I shall feel the sting of ceaseless pain
If there I meet thy gentle presence not;
Nor hear the voice I love, nor read again
In thy sweet eyes the tender thought.

Will not thine own meek heart demand me there?
That heart whose fondest throbs to me were given?
My name on earth was ever in thy prayer—
Shall it be banished from thy tongue in heaven?

In meadows fanned by heaven's life-breathing wind,
In the resplendence of that glorious sphere,
And large movements of the unfettered mind
Will thou forget the love that joined us here?

The love that lived through all the stormy past,
And meekly with my burdens shared my care,
And deeper grew, and tender to the last,
Shall it expire with life and be no more?

A happier lot than mine, and larger light,
Await thee there; for thou hast bowed thy will
In humble homage to the rule of right,
And loved all, and rendered good for ill.

For me, the sordid cares on which I dwell,
Shrink and consume the heart, as from the scene,
And much hath fell in me—that one of all
Has left no frightful scar upon my soul.

Yet, though thou wearest the glory of the sky,
Will thou not keep the same beloved name,
The same fond thoughtful brow, and gentle eye,
Unchanged in heaven's sweet climate, yet the same?

I know there are tears for thee, I know
There are hearts that I pierced so to pain
The wisdom which is love—till I became
The instrument to that land of bliss?

HARMONY.

When whispering winds do softly steal
With creeping passion through the heart,
And when at every touch we feel
Our pulses beat, and beat a part,
When threads can make
A heart-string quake,
Philosophy
Will scarce deny
The soul can melt in harmony.

O hail me, hail me, charming air
My soul is rock'd with wonders rare;
Like snow on wool thy falling are,
Soft, like spirit's, are thy feet.
Grief who need fear
That hath an ear,
Down let me lie,
And slumb'ring die,
And charge the soul for harmony.

PARALLELS TO THE SPIRIT RAPPINGS.

GLEANED FROM THE RECORDS OF THE PAST.

Under the head of Spirit-rappings, we include all those marvellous phenomena which, for the last few years, have become so common in America, and spreading thence, seem destined to overrun the whole world—making all the known or supposed modes of Spiritual intercourse or manifestation. Almost every one has witnessed some, if, or finds among the apparently well-authenticated traditions of his own family or friends, incidents of an extraordinary and, for aught that appears, of a supernatural character. The history of all nations and all ages has recorded like incidents; and, whatever may be the decisions of science, it is quite obvious that popular belief is, and always has been, on the side of the supernatural. Among the most remarkable of these well-authenticated records, is that relating to the

WHITE LADY OF GERMANY

The case of the White Lady is particularly worthy of attention, for the reason that her appearance has continued for a period of more than three centuries and a half, and still continues. Within the last three or four years, we recollect having noticed in the foreign journals an account of her having been seen by some of the present royal family of Prussia; and of the alarm which followed. This was but natural, as her appearance has been noticed to precede, most generally, the death of some member of the household to which she presents herself.

The celebrated and learned Jesuit, Baldinus, gives the following account of the real history of the White Lady.

"She was born between 1420 and 1430; her father is said to have been Ulric II., Von Rosenburg, and her mother Catharine of Wartenberg, who died in 1436. This Ulric was first-master-general in Bohemia, and at the commencement of the Fifty commander-in-chief of the Roman Catholic troops against the Hussites.

"His daughter Perchta, or rather Bertha, was married in the year 1449, to John Von Lichtenstein, a rich baronet in Bleyermark. But as her husband had a vicious and profligate life, Bertha was very unhappy. Her misery rose proved a constant source of grief to her, and she was obliged to seek relief from her relations. Hence it was that she could never forget the insults and abscurdle distress she had endured and thus left the world under the influence of this bitter passion. At length this unhappy marriage was dissolved by the death of her husband, and she removed to her brother, Henry IV. The latter began to reign in the year 1451, and died without issue in 1457.

"Lady Bertha lived at Neuhaus, and built the castle there, which occupied several years in building, to the great grievance of the town's people. Lady Bertha, however, spoke kindly to her council, and consoled them with the speedy termination of the work, and the due payment of their services. Among other things, she generally called out to the workmen, 'Work for your masters, ye faithful subjects, work' and when the castle is finished, you and all your families shall be treated with sweet porridge,' for so our forefathers expressed themselves when they wished any one to be their guest."

Baldinus goes on to say, that one autumn the castle was completed, and Lady Bertha kept her word. She treated her subjects to an excellent repast, and in the course of the dinner, she made them a promise in the following words. "In consequence of your loyalty to your liege lord, you shall every year have such a feast as this, and thus the praise of your good conduct shall flourish in after ages."

Toward the end of the fifteenth century, the year being uncertain, Lady Bertha died; but her descendants, the lords of Rosenberg and Slavota kept up the annual feast which she had promised, and it is still continued.

The "good Jung Stilling," a learned and pious German writer, relates a most remarkable circumstance connected with the non-observance of this feast, on a certain occasion. The feast itself he describes as an old institution, annually celebrated at Neuhaus, on Holy Thursday. On that day, many thousand poor people often assembled in the court-yard of the castle, and were fed with fruit and honey; after which all the small beer was distributed that could be drank, and each one received besides, seven pretzel. When the Swedes, in the thirty years' war, had subdued the town and castle, they neglected the distribution of this gratuity to the poor. This appears to have given mortal offense to the White Lady, who proceeded to render their occupancy of her castle as uncomfortable as possible. The sentinels and guards were suddenly assaulted by an invisible power, and thrown upon the ground, or beaten and dispersed. They were frequently confronted by strange figures, sometimes mere faces, and the officers were seized at night in their beds, and dragged out, and along the floor. The disturbance was quite unendurable, and no means could be found to remedy the evil, until the commander-in-chief, by the advice of the town's people, had this yearly feast for the poor prepared and distributed according to custom; when the trouble instantly ceased.

There are several old portraits of the Lady Bertha, in the different castles of Bohemia, representing her in a modest white dress, exactly corresponding to the appearance of the White Lady. She is most frequently seen at Rosenburg, Neuhaus, Trebon, Jabenwka, Berlin, and Tretzen, all Bohemian castles inhabited by her descendants, and as individuals of her family married into the houses of Brandenburg, Baden, and Hannoveh, she is also in the habit of visiting them, "and wherever she comes," says Baldinus, "her object is to communicate approaching and death-portending tidings to every expectant house-hold, for she never appears therein without any one dying."

The appearance of this apparition, Stilling declares to be a matter of almost universal notoriety. He mentions the castle of Carlsruhe, also, as one of her places of resort. The appearance is that of a female figure, rather tall and clothed in white. She wears a veil, through which her face can just be distinguished, and generally appears in the night, and long before the death of one of the reigning family, although many of them do without the spirit's appearing. She sometimes also foreshows, by her appearing, the death of those who belong to the court, but not to the reigning family. Merian relates, in the fifth volume of his "Theater of Europe," that she was frequently seen at the castle in Berlin, in the years 1452 and 1453.

But first appearance was at the castle of Neuhaus, about three hundred and eighty years ago. She was often observed looking out at noon-day, from a window at the top of an unoccupied turret. She was entirely white; had on her head a white veil, with white ribands, was of tall stature and modest deportment. There are two instances related by Stilling, of her having spoken. "A certain illustrious princess," says this writer, "was standing in her dressing-room before the looking-glass, with one of her maids of honor, in order to try on some article of dress, and on asking the lady in waiting what time it was, the White Lady suddenly stepped forth from behind a screen, and said, 'It is ten o'clock, my dear.' The princess was dreadfully alarmed, as may easily be supposed. A few weeks afterward, she fell ill and died." Argus, "in December of the year 1522, she appeared also in Berlin, and was there heard to say the following words in Latin, "Fuge, judicia vitea et mortuae; judicium mihi adhuc ante est" that is, "Come, judge the living and the dead, my fate is not yet decided."

Stilling relates two modern instances of the appearance of the White Lady, for the truth of which he personally vouches, having taken the pains to enquire into the circumstances himself. The first was at the castle of Carlsruhe, and is as follows: An illustrious lady was one evening walking in the garden of the castle, accompanied by her husband. She had had no thought of the White Lady, when suddenly that mysterious individual stood before her in the path. She was terrified and sprang to the other side of her husband, on which the appearance vanished. Soon afterward a member of this lady's family died. The second, Stilling received in person from a pious and learned man, one of the officers of the court, who was himself the party interested. This gentleman was passing late one evening through one of the lobbies of the castle, without thinking of any thing of the kind, when the White Lady appeared coming toward him. At first he supposed it one of the ladies of the court, intent on frightening him; he therefore hastened up to the figure to lay hold of it, when he discovered it to be the well-known White Lady. She vanished from his sight, but not before he had opportunity particularly to observe her. He would even remark the folds in her veil, and through it, her countenance, while "from within her a faint light appeared to glimmer."

The White Lady frequently appears in the daytime, in a broad light as well as in the night, and is particularly seen to show herself at noon, the period of the "three principal church festivals." Modesty, decorum, and piety are manifested in her countenance; but she also at times exhibits anger, and assumes a threatening aspect, especially when any one has made use of "blasphemous or indecorous language toward God and religion," and sometimes she has "even used violence toward them."

This account of the celebrated White Lady of Germany might still be considered incomplete, were we to bring it to a close without a notice of the excellent Jung Stilling's estimate of her character, her condition, and the reason of her wandering, unsettled life she appears to lead. In religion, she was Romish; but he concludes, from the benevolence she exhibits toward Protestant families, that she has "laid aside" that particular phase of belief. "It is certain," he says, "that she is not yet in a state of blessedness; for, in that case she would no longer wander about among us. She is still less in a state of condemnation." All testimonies concur in this, that she is tranquil and cheerful, but still not in a state of bliss." He sums up as follows. "The circumstance of the Lady Bertha dying unreconciled, and with bitter animosity against her husband, is probably the chief reason of her melancholy wanderings on the earth, and of her still being at such a distance from the enjoyment of heavenly felicity. Could she open the springs of love within her, her state would soon be ameliorated; for her other qualities, particularly her beneficence, induce me to hope that she will eventually find favor. From this benevolent disposition her apparition proceeds; for, as soon as she observes, through the medium of her organ of presentiment—which in her present state is completely developed—that any one of her family will shortly die, she appears, solely with the intention that such persons may be brought to reflection, and prepare for death; and as no one knows to whom it has reference, all ought, therefore, to be induced by it to salutary consideration."

COMETS—THEIR COMPOSITION, HISTORY, ETC.

The recent appearance of a celestial stranger in the sky has revived the popular interest in comets, their history and movements. The comet which was lately visible, was first discovered on the 10th of June last at Gottenger, by Mr. Klinkerfues, and it was regarded as remarkably bright and beautiful. A few weeks since its distance from the earth was calculated at 70,000,000 of miles, and from the sun 80,000,000. The diameter of the nucleus was 11 seconds of arc, and the length of the coma 62 minutes. Comets, according to Sir Richard Phillips, are moving masses of transparent fluids or vapors, which ascend from high angles of 40 deg. to 80 deg., toward the plane of maximum solar force, and are there turned by that force into another line of motion, like an orbit. They are estimated at many thousands in number. Comets are chiefly remarkable for a luminous projection in a line directly opposite to the sun, which goes before as they leave the sun, and follows them if they approach it, and in a head or tail as their positions vary. Comets have large atmospheres, and according to some astronomers they are all atmosphere. Thus, then, the sun's rays pass through the spherical atmosphere just like light through a glass globe, and the projection increases in length, as it approaches the luminous sun. When a comet has a distinct nucleus, the projection is divided in the middle by a sensible line. These projections are millions of miles long—some extend 150,000,000 miles.

The first comet that was discovered and described accurately, was by Nieuphaus. At the birth of the great Mithridates, 132 B. C., two large comets appeared, which were seen for 72 days together. Their splendor, says Justin, eclipsed that of the midday sun—probably an ancient exaggeration—and they occupied a fourth part of the heavens. During the reign of the Emperor Justinian, in the early part of the 6th century, three comets appeared at one time. These, as did the phenomenon at the birth of Mithridates, excited the terrors of the superstitious—indeed, of all mankind, and more especially as both periods were distinguished by pestilence and famine. A most brilliant comet appeared in 1769, and passed within two million miles of the earth. One still more brilliant appeared in September, October, and November, 1811, and was visible all the autumn with the naked eye. Another comet appeared in 1823, while in 1844 there was one of enormous magnitude, but without any solid nucleus or body. This probably will be remembered by some of our readers. It only remained in sight for a few days, having moved from the sun southwestward with incredible velocity. To the eye of the common observer, when first seen just above the western horizon, its coma or tail must have been nearly 100 deg. in length.

Dr. Dick, in his celebrated work on Celestial Scenery, devoted considerable space to the physical constitution of comets. The nucleus he regards as the solid or densest part of the comet. Some suppose that the nuclei of comets are transparent, as well as the nebulosities, and allege, as a proof, that stars have been seen through a nucleus. The accuracy of such statements is, however, questioned.

In respect to the tail, or luminous train which generally accompanies comets, it is found that it is generally in opposition to the sun, or as the prolongation of the line which would join the sun and the nucleus. But this is not always the case. Sometimes the direction of the tail has been found at right angles with that line, and in some extraordinary instances the tails of comets have been observed to point directly toward the sun. The case with a comet that appeared in 1824, which for eight days exhibited an additional luminous train in opposition to that which assumed the ordinary direction. This anomalous tail, according to Olbers, was 7 deg. long, while the other was only 1 3 deg., and it was bright enough to be seen with an opera glass. In general, however, it is found that the tail inclines constantly toward the region last quitted by the comet, as if, in its progress through an ethereal medium, the matter forming it, experienced more resistance than that of the nucleus. The tail is generally enlarged in proportion to its distance from the head of the comet, and in certain cases it is divided into several branches, as already noticed of the comet of 1843. Some have supposed that the dreaded tail is nothing more than the perspective representation of the sides of a great hollow cone, but there are various circumstances which prove that in some instances have a separate existence or independent branches. The most remarkable instance of a divided tail was in 1744. On the 6th and 7th of March there were six branches on the tail, each of them about 1 deg. in breadth, and from 30 to 40 deg. long. The edges were plainly well defined, and tolerably bright; their middle emitted a feeble light, and the intervening spaces could be dark as the rest of the firmament. The tails of comets are already noticed, sometimes cover an immense space in the heavens. The comet of 1680 had a tail which extended to 60 deg., that of 1843 to 23 deg., and that of 1759 to 97 deg. in length, so that some of them must have extended from the zenith to the horizon. The weight of the tail of the comet in 1680 estimated in some way 132,750,000; that of 1759, 45,000,000, and that of 1744, 8,250,000 miles. A body moving at the rate of 20 miles every hour, would not pass over the space occupied by the tail of a comet in less than 543 years. It has been suggested by some astronomers that certain changes in the appearance of the tails of comets arise from the rotation of the cometary body; as some comets have been supposed to rotate about an axis passing through the center of the tail, such as that of 1825, which was concluded, from certain appearances, to perform its rotation in 20 hours and 30 minutes. As to the nature of the immense tails of comets, their origin, or the substance of which they are composed, we are entirely ignorant, and it would be wasting time to enter into any speculation on this subject, as nothing could be presented to the view of the reader but vague conjectures, gratuitous hypotheses, and unfounded theories.

The following story is singular, if true: "In Paterson, New Jersey, recently, a girl was standing at a window, before which was a young maple tree. After a brilliant flash of lightning, a complete image of the tree was found imprinted on her body. This, it is said, is not the first instance of the kind."

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Oh! sweetest pleasure thus to know
Those we loved shall come to cheer us,
That through this life, in weal or woe,
Are Guardian Spirits, watching near."

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Are born in fragrant showers.
Would we come back, dear Mother,
And leave our glorious home?
Oh, though we love you dearly,
Yours would be our home.

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The Shekinah, Vol. I.

By S. B. Brittan. Contents: Introductory—Spiritualism—Spirit Communion—Spirit Rappings and Manifestations—Spirit Mediums—Spirit Intercourse—Spirit Manifestations—Spirit Mediums—Spirit Intercourse—Spirit Manifestations—Spirit Mediums—Spirit Intercourse—Spirit